

Debate in the Senate.

In the Senate on the 17th inst., the Omnibus bill was taken up; the question pending being on Mr. Soule's amendment providing that Utah and New-Mexico shall, when prepared be admitted as States, either with or without Slavery, as the people may elect in forming their State Constitution.

Mr. WEBSTER addressed the Senate. He observed that there was not a foot of Territory belonging to the United States, the character of which, as Free or Slave Territory, was not already fixed by some irrepressible law. He had not seen or heard anything since that time to change his views upon the subject. That being his view of the question, he had very cheerfully voted against the Wilmot Proviso, for the purpose of excluding Slavery from the Territories; he had now no more apprehension of the introduction of Slavery into the Territories under consideration, than he had of its introduction into Massachusetts. He was now called upon to vote for an amendment, providing, "That when these Territories shall come here as States they shall be admitted either with or without Slavery." If he voted against that amendment, it would leave him open to the suspicion of desiring to do that by another process which he refused to do by the Wilmot Proviso. He designed, then, to vote for the amendment for the same reason as he voted against the Proviso. He voted against that because he thought all such restrictions wholly useless; because they gave offense and dissatisfaction, and as he desired to avoid all dissatisfaction, therefore, he would now vote for the amendment pending, which would have no effect one way or the other, and yet give satisfaction. He also submitted some remarks in favor of the general features of the pending bill, expressing his conviction of the importance of securing its passage. When he looked around him, and saw the course of gentlemen from his own section of the country, acting as he knew they did conscientiously and honestly, he was well aware of the extent of the responsibility which he assumed in differing from them so widely. This had naturally led him to reconsider and re-examine his own position, revise his own judgment, and after having performed that work, he was quite unable to change his first well-settled opinion. He referred to the dissatisfaction which his course had given rise to in some quarters, and to the charges of inconsistency which had been made, declaring his readiness, if any one here was disposed to undertake the task of proving such inconsistency, to vindicate the consistency of his Newburyport letter, or his speech of the 7th March, with his recorded acts and declarations of the past. He declared his object to be peace and reconciliation; he did not desire to make a case for the North or for the South; it was not to continue a useless and distracting controversy. He was against agitators of both North and South, against local tests. He was an American, and knew no country but America, no locality in America that was not his country. His heart, sentiments and judgment demanded that he should pursue such a course as shall promote the good harmony and union of the whole country, and he would do so, God willing, to the end of the chapter. [Great applause in the gallery, immediately checked by the Chair.]

Mr. SEWARD explained the circumstances which had led to the necessary absence of his colleague from the city, and that he had paired off with him and should not vote upon the amendment, which he should vote against, if he voted at all. He had no hesitation in saying that he believed Congress might either admit or reject the application of States for admission. If Congress had the right to admit they had the right to reject or admit. They had the right to impose restrictions, and for his own part he knew no circumstances which could arise that would induce him to consent to the admission of States formed from any part of these Territories, if they presented themselves for admission as Slave States.

Mr. Cass said he considered Mr. Soule's amendment a mere work of supererogation, having no more effect than a provision declaring that there shall be a President of the United States. He alluded to the position taken this morning by Mr. Seward, saying that he had never before supposed it possible that there was any man here who denied the very first principle of our government that a State has a right to decide for itself its municipal institutions, and such decision should be no cause for its rejection; but as that had been denied this morning, he would vote for the amendment, because he was desirous of putting himself on record in rebuke of such an assertion as that made by Mr. Seward.

Mr. HALE replied to Mr. Cass. He thought the amendment should be passed, if at all, with a preamble, stating that it was not designed to have any binding effect at all; but only as a rebuke of a lurking spirit of fanaticism in certain incorrigible members. (Laughter.)

Mr. Cass, in a brief rejoinder, expressed his desire that Mr. HALE would give to those Northern men who were in favor of the bill a little rest, and not so continually repeat his lecture to them, warning them of the consequences of the course they were pursuing.

Mr. HALE assured the Senator from Michigan, that he had said nothing of the kind this morning, or made any allusion of that character. He had a great deal more than he could attend to in digesting the lectures daily administered to him, and surely he would not attempt to turn lecturer himself. (Laughter.) The Senator was altogether mistaken, and must have spoken from the emotion of his own conscience, and thought it was the voice of the Senator from New-Hampshire. (Renewed laughter.)

Mr. Cass thought the Senator from New-Hampshire would have enough to do to take care of his own conscience, and not attempt to regulate that of others.

Mr. HALE replied that the Senator was again mistaken. He had not even assumed that the Senator had a conscience—(great laughter) and if he had, he did not know but he should have been called to order for referring to a matter having no connection with or relevancy to legislative action—(renewed laughter.)

After some further debate the amendment was rejected. Yeas 12; Nays 38.

PROF. STUART'S PAMPHLET attracts the least possible attention. His talents seem to have proved wholly unequal to the task of making a good matter of a bad cause. His case illustrates anew the truth that it is hard to kick against the pricks.—Salem Freeman.

The Anti-Slavery Bugle.

I LOVE AGITATION WHEN THERE IS CAUSE FOR IT—THE ALARM BELL WHICH STARTLES THE INHABITANTS OF A CITY, SAVES THEM FROM BEING BURNED IN THEIR BEDS.—Durke.

Salem, Ohio, June 20, 1850.

Executive Committee.

The Executive Committee of the Western A. S. Society will hold a meeting at Marlboro' on the 4th proximo, at such hour and place as may be agreed upon and announced from the stand. The attendance of every member is earnestly desired.

B. S. JONES, Rec. Sec.

Trip to Randolph.

Our visit at Randolph on Saturday and Sunday last was as pleasant as the beautiful June weather, and as refreshing to body and soul as the copious shower of Saturday was to the growing crops. There are in and around Randolph many earnest and devoted friends of Christian Reform, with whom it was a pleasure to meet and sympathize. Our meetings on Sunday were held in a commodious barn near the village, and were numerously attended, many coming a distance of from ten to fifteen miles to be present. The true Christian Ministry was the subject of the morning discourse, and the true Christian Church that of the one delivered in the afternoon. These important subjects commanded the earnest attention of the assembly, and we cannot but hope that some essential and fundamental truths were so clearly set forth as to win the assent of at least a few intelligent and conscientious minds. The need of some form of religious association to answer the demands of man's higher nature, and to open up a channel through which the combined activities of the friends of righteousness may flow forth for the world's redemption, was enforced by such arguments as are to our own mind conclusive and irresistible. We rejoice in the belief that the minds of the class known as 'Comeouters' from the corrupt Churches of the day are becoming impressed with this truth; for we are persuaded that, when it shall be clearly seen and wisely acted upon, their influence will be greatly augmented, and the power of Priestcraft and Sectarianism effectually paralyzed and broken.

It will be seen by the notice in another column that Marius R. Robinson and Anne Clark are to speak in the same place next Sunday week. We bespeak for them a large audience.

They Feel the Blow.

When Gov. Seward announced the other day in the Senate his determination never again to vote for the admission of a Slave State to the Union, Hangman Foote jumped to his feet, and in his desperation caught up and read, as the most applicable thing he could think of, an extract from that naughty newspaper, 'Garrison's Liberator,' to the effect that fustianous negroes *flagrant bello* with their masters, are justifiable in snapping up any four-legged animals, or other trifling conveniences, to aid them in their escape; in other words, that it is no breach of morals for men, under such circumstances, to take out letters of marque and reprisal on their own hook, after the example of God's chosen people, when taking leave of their oppressors in Egypt. This Mr. Foote thought the best illustration of the 'higher law' of the Honorable Senator from New York that he had ever seen, and he seemed decidedly to disapprove of it.

Gov. Seward did not seem at all frightened at being placed in company with Garrison and the Abolitionists as the advocate of a 'higher law' than the Constitution, but treated the fiery Mississippian with silent contempt.

ANOTHER LETTER FROM DAN'S WEBSTER.

—Daniel Webster has written a letter to some of his sympathizers at Kennebec, Me. In it he retorts severely on his various reviewers, charging some of them with a passion for misrepresentation befitting devils.—He quotes liberally and adroitly from his speeches, and declares that Slavery is just as likely to be planted at Mars Hill or on the White Mountains as in New Mexico. He indulges a hope, if not a confident assurance, that a settlement of the difficulty will be arrived at. As to the reclamation of fugitive slaves, he is silent. The bitterness and malignity exhibited by this traitor to Freedom indicate that he has been deeply wounded by the rebukes he has received from various quarters.

NO WAR WITH SPAIN.—We are happily relieved from all apprehensions of a rupture with Spain, on account of the Cuba business. The whole of the prisoners, about whom there has been any discussion, have been released, and in giving them their liberty, the Cuban authorities have taken a course obviously dictated by humanity and a sound policy.

MICHIGAN DEMOCRACY.—The 'Democratic' members of the Michigan Constitutional Convention have passed resolutions in favor of Clay's Compromise, and lauding Clay and Cass for their magnanimous efforts to stem the tide of 'fanaticism'! The sudden friendship of Clay and Cass is as touching as that of Pilate and Herod, and springs no doubt from a similar motive. The Michigan 'Democracy' appear to have forgotten Webster, which we insist is decidedly ungrateful, since he has gone over body and soul to the Cass platform.

The Gathering at Marlboro'.

We hope to see a large meeting at Marlboro' on the Fourth. The place, the day, the present aspects of the cause, all conspire to encourage this hope; while the attendance of ANNA KATLEY FOSTER will prove a strong inducement to multitudes to be present. The Abolitionists love her uncompromising fidelity and unwearied devotion to the cause, while not a few who differ from her in opinion on some points respect her for her high qualities and admire her vigorous eloquence. Multitudes, therefore, will eagerly embrace so good an opportunity to hear her, and hence we should confidently anticipate a large and enthusiastic meeting even if no other speakers were announced. There is no danger, however, that the crowd will be too great, and therefore we urge the friends of the cause to rally from the North and South, the East and West, that this new demonstration in behalf of Freedom and Humanity may be as imposing and influential as possible.

The meeting will probably be held in a large new barn, on the premises of Lewis Morgan, a mile North of the village; and it is in contemplation to continue it through Friday, if the people when assembled, shall deem it best to do so.

The following was sent some time ago, but has been unavoidably delayed.

A Touch of Priestcraft.

ROOSTOWN, 1850.

BROTHER JOHNSON: Some things which transpired in this neighborhood some time ago deserve to be publicly noticed. I do not feel competent for the task, but will do the best I can to inform the readers of The Bugle of some of the facts in regard to the clerical figuring of R. B. Gardner among the Anti-Slavery friends in this vicinity. In speaking of this matter I wish to do justice to all. More than two years ago several of the friends in this neighborhood became deeply interested in regard to our duty towards the down-trodden Slave. We began to hold meetings to investigate our standing in the Church, and our relations to slavery. We introduced resolutions and discussed them.—This brought in the Methodist priests to defend the Church, more particularly because we mostly belonged to that pro-slavery body. About this time the above named priest, (who had left the M. E. Church, not on account of slavery as he said, and united with the Wesleyans,) came to our meetings, and we assert for the purpose of springing another sectarian net over us, as the sequel will show. Mr. G. labored lustily to get us out of the M. E. Church and affected to be with us in the move, so much so as to seek a co-operation with W. Stedman and T. Case in the Anti-Slavery agitation. He continued to hold meetings with us. At length his object became manifest; he became so officious amongst us as to tease us privately with such questions as 'what are you going to do? You cannot stand alone, and if we would form a Wesleyan Church we should be entitled to a delegate and stated preaching.' &c. In the mean time we were advancing, getting to discern something of human rights though dimly. Consequently when he found to his satisfaction that he could not make Wesleyans of us, he (in a pet, as his actions would prove) left us to grope our way in the dark. Note: his universal practice while among us, up to this time, was to give an opportunity to speak before he closed his meetings.

After an absence of near two years, this good shepherd again appeared in this vicinity, and gave out an appointment to speak on the 20th of Jan., 1850. He was asked if his meeting would be free; he replied he should do as he had been accustomed to do heretofore. (Refer to his practice with us before.) The Rev. Mr. G. appeared at the time, and as the custom is, took his text as follows: 'If they hear not Moses and the prophets, neither will they be persuaded though one rise from the dead.' The Rev. gentleman left his text and proceeded with a tirade of abuse and falsehood against the Abolitionists. Two or three items must be mentioned. First, all the prominent Abolitionists throw away the Bible, (a whopper.) Second; we were accused of supporting the government by paying taxes through the post office, &c. and therefore guilty. We were told that our only consistent course would be expatriation. In spite of his assumptions, some questions were asked. J. B. Heighon (an Englishman by birth) questioned rather close about the Constitution. He was answered that he ought to go back to England! We learned when it was too late that we put too much confidence in the man, we supposed he would have some regard for the truth. Therefore we thought we should have an opportunity to reply and show up his logic, but to our surprise and mortification no opportunity was given; but an impious mockery in the shape and name of a prayer was sprung over us and abuse. We tried to get a hearing, but in vain. This is the reason why we trouble the Editor. There are numerous other matters that ought to be mentioned, but any communication is getting too long. In conclusion I would say we must labor and wait, and struggle on against opposition from open enemies as well as those that come to us in the garb of friendship that they may the more effectually stab us.

Yours for truth and freedom,

H. C.

FREESCHOOL MASS CONVENTION.—The Freeschoolers will hold a mass Convention at Cleveland on the 22d of August, to nominate a candidate for Governor and mark out their course for the campaign.

TEMPERANCE.—The meeting on Tuesday evening was addressed by Margaretta Pierce and Sarah Cones. Margaretta was too short—a rare fault in a public speaker.—Sarah's essay was admirable in all respects, full of important truth and sound philosophy. Henry Lewis and Maria B. Garrigue are the speakers for next week.

Letter from Nashville.

NASHVILLE, TENN., June 1st, 1850.

FRIEND JOHNSON: Having occasion to travel South, I have been favored with opportunities to make some observations upon the subject to which your paper is devoted, which I will send you. Perhaps they will be too uninteresting to you and your readers to claim a place in your paper; if so, you can very easily lay them aside, for I do not wish to weary you or your readers with trash.

The day after to-morrow will, in the minds of many, be a great day for Nashville and for the country South of Mason and Dixon's line. On that day the secret convalescent assemblies, upon whose decrees, in the minds of a portion of the community, hangs the fate of our Glorious Confederacy—of this great alliance between Slavery and Freedom, between Liberty and Oppression.

Although the people of this City look upon the movement as rash, uncalled for, and foolish in the extreme, they await the event with fear and trembling. The Nashville Convention meets with very few warm approvers in the very place where one would suppose it would find the most. If the sentiment of Nashville in regard to this movement is to be regarded as a fair representation of the sentiment of the whole South, it must prove a total failure, there being but one paper out of some dozen printed in the place that endorses the measure at all, and even its support is far from being enthusiastic. A meeting was called in the City for the purpose of ascertaining the mind of the public upon the matter, and of nominating delegates, which was well attended; but, at its adjournment, a request being made for the friends of the Convention to remain and appoint delegates, only seventeen remained and nominated nineteen delegates—more than one a-piece!

Slavery exists here in full strength, full one-half of the population being slaves; and as a necessary consequence, I find the most bitter and uncompromising hatred to its opposers, evidences of which are unhesitatingly given whenever occasion of the slightest kind requires it.—There is, as the natives say, 'a right smart' of Yankees here, some of whom are opposed to the existing institution, but they are obliged to cherish their opposition in secret or abide the consequences, which are by no means to be disregarded.

While coming down the Ohio river, we chanced to have a young Tennesseean, a sprig of the law, on board the steamer—a very smart man in his own estimation, and very polite and condescending withal, until the subject of Slavery was inadvertently touched by his finding me reading Bowditch's work, 'Slavery and the Constitution,' when all his politeness and suavity of manner very unceremoniously took flight. 'That book,' said he, 'is a damning slander upon our glorious Constitution—a deadly blow aimed at our Fraternal Institutions and Union, a burning curse upon the name of the man that wrote it, and the best wish I have for him is this: would to God I owned fifty of these fugitives at the North; the first use I would make of them would be to sell them and appropriate the proceeds of the sale to purchasing this book, and all of a like character, for the purpose of building bonfires to roast their writers, their supporters and admirers.' By this time he had nearly exhausted what little brains he had, but another gentleman, a friend of his, entered the arena, and began where he had left off for want of ammunition.

'These eternal encroachments on our rights,' said he, 'are becoming intolerable and insupportable. We are driven to distraction, stand it we can't, stand it we won't! Our property is daily depreciating in value on account of its liability to take legs and run away. Slave property was once a safe investment, but it is no longer. Our niggers run away and our power to retake them is set at defiance by Northern fanatics. We might about as well give up our niggers at once, for it costs us almost as much as the profits of their labor amount to, to watch them and keep them at home. The fact of the business is, something must be done. A terrible example must be made of the first Abolitionist that falls into our hands, and if this don't answer our purpose, I consider the South as in duty bound to turn out to a man and shoot down these Northern robbers by the thousand, like so many sheep-stealing dogs. As you may suppose, I was very much edified by this discourse, as you probably will be by reading it.—Such arguments as these, interspersed as they were with oaths by the score to give them force, should be laid before the world, and Abolitionists especially, that they may see what enormous ground they have taken in regard to this question, and repent before this young lawyer and his chum get ready to shoot.

The aforesaid couple showed their generosity by promising me upon their honor a coat at their or the public's expense, upon condition of my accompanying them home and repeating there what I had said to them. Now a coat is a good thing in its way, and some coats are very valuable, but as you are aware the value depends very much upon the quality; so upon questioning them upon the subject of the quality or material of the proposed donation, I found their answers far from satisfactory. Some smart fellow has said that 'the coat makes the man'; and where the man is not known, this is much less than five hundred miles from the truth.—Still, why it should be so, I can't say, or what peculiar attribute there is about a coat that should command the consideration, the respect, the homage, the contempt or ridicule of the world, I never could discover; nor, as far as I know, has any one else, notwithstanding the vast researches that have been made. The effect of a coat is easily seen, but the cause from which this effect proceeds is not so easily seen. Most men have a pretty good idea of the effect spoken of, therefore are somewhat particular as to the kind or quality of coat they wear. This to a certain extent is the case with me, as I prefer wearing a decent and respectable coat when

I can do it without any sacrifice of comfort or principle; so taking into consideration the fact that if I went with them I must wear said coat whether I approved of the make or material or not—which, by the way, I considered rather an infringement of my right of choice—and of my being at the time otherwise engaged, besides being comfortably provided for on that score, I thought proper to decline the acceptance of their proposition, although at some future time I may see fit to make a draft upon their liberality even to a larger amount.

While at Maysville, Ky., I fell into conversation with a very respectable appearing old gentleman, and as a guaranty of his respectability he informed me that he was a member of the Disciple Church, and farther, that he owned eleven negroes, one having left clandestinely a few days before, thus breaking an even dozen, and at the same time breaking into his master's house and taking some clothes and other sundries, thereby breaking cruelly his master's serenity of temper. The old gentleman informed me that his negro, to the best of his knowledge, was in Sandusky City, and offered me a fifty dollar job of catching him, or seducing him back to happiness and allegiance; but I demanded time to consider on the matter, not being disposed to enter into a new business without due consideration. When I conclude to accept his offer I shall very probably let him know it. I casually informed the aforesaid personage that the negro had friends in Ohio, and even in his own Church, who were poor and in need of money, but would sacrifice \$50, and double that, if necessary, to prevent the return of his negro by forcible means; whereupon he denounced them as hypocrites and man-stealers—said something about doing as they would be done by, &c.; all of which I think is written in the New Testament, but probably the people of Ohio haven't read it, so they are excusable. Perhaps some one will be kind enough to give them a hint on the subject, and inform them also of the case of their brother in Kentucky. I informed him that the Church in Ohio contended that Alexander Campbell was an Abolitionist of the first water, which charge against Bro. C. he most indignantly repelled, and labored most strenuously for half an hour to convince me to the contrary. You may judge how much necessity there was for this last argument to convince me of this fact.

Yours,

D.

THANKS for the following beautiful lines. We shall be glad to hear often from the author.—Ed. Bugle.

For The Bugle.

To my Darlings.

CAN one of you remember the home of other days,
Across the deep blue Ocean, which Poets love to praise?
Come round me now, my Darlings, and give me the past a thought;
Do you remember aught of this? or have you all forgot?
A world of bye-gone happiness is buried in that home—
A world of solid comfort 'ere my footsteps learnt to roam;
But you were young, my Darlings, and I see you have forgot
Your Home across the Ocean—that one bright sunny spot.
It only seems a little time since most of you were there,
In that old Home of ours—and a happy band you were;
But years have past, my Darlings, since your merry feet there prest—
Aye, years have past, but yet, thank God! they have not been unlost:
'A mingled yarn of good and ill' has borne us on our way;
And still we live in hope there is for us a brighter day.

This land of 'glorious liberty' now claims you as its own,
And glad am I to know you love this new adopted Home;
I love it, too, my Darlings, for the generous hand it yields,
For its wealth of noble forests, and its wealth of blooming fields;
There's only one foul stain blots the Flag in its proud sway,
The Stripes of Slavery, that dim the Stars' effulgent ray.
When God, my Darlings, made this earth so beautifully fair,
And on it placed his likeness—Man—his own peculiar care,
Think you he made one counterfeit? A Man in soul so small
To own another Lord of him, than Him who's Lord of all?
Oh no! my Children, think it not, a higher faith is mine!
And change in this, as all things else, may be produced by time;
For 'a mingled yarn of good and ill' has borne us on our way,
And still we live in hope there is for all a brighter day.

Deerfield, May 29th.

H. M.

THE Homestead Journal is heretofore to be under the sole management of Aaron Hinckman. Mr. Keen having retired. Nine-tenths of its subscribers will no doubt rejoice in the change, notwithstanding the paper is to be reduced in size. We sincerely wish our friend Hinckman the success he so richly deserves as an honorable man, an earnest reformer and an industrious and manly conductor of a public journal.

Success of Elizabeth Jones.—The readers of The Bugle will be as glad to learn as we are to state, that J. Elizabeth Jones has met with excellent success in her first efforts as a Lecturer upon Anatomy and Physiology. She has been giving a course of six lectures at Massillon to a class of 50 members. This is an excellent beginning.

Woman's Sphere.

FRIEND JOHNSON:—I read with much interest the proceedings of the late Woman's Convention at Salem, and the reading thereof bro't up a few ideas that I should like to communicate, especially to the women.

I have always been in favor of all persons having equal rights, without regard to color or sex. And he that undertakes to usurp the rights of others inflicts the greatest wound upon himself, because he brings into action a set of faculties that produce nothing but misery.

Let it be remembered, that the Christian cannot, under any circumstances, be made a slave; it certainly must be a source of exquisite comfort that the Devil, under whatever guise he may appear, cannot mar the happiness of the righteous; it would be discouraging indeed, if it were in the power of others to destroy our felicity; and our peace always be at the mercy of other people.

It is strange, in a country called republican, that women should be excluded from the ballot-box, and it is still more strange that in a democratic government women should lose their identity upon entering the marriage relation. I have always been surprised that the law did not recognize a married couple as equal partners in every particular; let both be bound for the contracts of each as long as either had a cent; not allow persons to unite together for the purpose of defrauding the honest laborer, by one of the parties going in debt and the other claiming all the property. An arrangement of this kind might cause people to look more closely for congenial spirits in forming unions for life.

It seems that women choose to be left out of the political struggle—that they had generally rather depend on their charms to effect whatever they wish, than upon any kind of policy which has yet been proposed; and the question arises, which is most effectual, to enter the open field of politics and array yourselves as hostile opponents in warlike attire, contending for place and power, or use your suasive influence as heretofore? It is admitted on all sides that meddling with politics is no advantage to the morals of any person. One proof of this may be found in the fact, that women, in a general way, are not subject to as many vices as men, because they have kept themselves free from party strife. The very desire to rule by force in itself is productive of vice and misery if it is cultivated.

Every body must know that men and women have an equal right to rule, but it is poor business for any body; they had better be exercising their morals than their self-esteem and combativeness, for two sufficient reasons: one is, the object can better be effected, and the other is, peace of mind is secured by it.

There is another way by which even the girls can effect an important change in the laws of the country. Let the girls of Ohio take a dead set against annexation till the laws acknowledge their equal rights in every particular; and I should not be surprised if the Governor were to call an extra session for the special purpose of conforming the laws to their reasonable demands.

Women can have as much influence in regulating affairs as men, and if they do not, it is because they wish to shrink from responsibility. A large majority of women never wish to be considered as having equal rights; they feel the potency of their charms to be sufficient to answer their purposes. I think it would be well for them to take more responsibility on themselves, and feel that they have duties to perform in relation to things present as well as future. With a word of advice to the sisters I will conclude: Always do your duty, and remember that no person is now, ever was, or ever will be, in such a fix that they cannot do their duty, and duty is all that God or man ought to require of any body.

Your brother in the cause of truth,
MICHAEL T. JOHNSON.
Short Creek, Harrison Co., O.,
6th of 6th mo., 1850.

The Cuban Plot not Relinquished.

Letters from Washington state that, although the excitement consequent upon the Cuban foray has in a great measure subsided, the project of wresting the Island from the present rulers is by no means abandoned. A large number of those who were awaiting to join Gen. Lopez are still ready for service, and will respond to the call of their leaders with alacrity. An officer of the expedition (belonging to Baltimore) was lately in Washington, it is said on the best authority, superintending the arrangements necessary for another movement, which will be made sooner than many imagine possible. The efforts of the United States authorities to arrest their object are laughed at so long as the South gives countenance to such piratical attacks on a neighboring province.

The sleepless vigilance with which the slaveholders pursue their plans for the extension and perpetuity of their infernal institution is only equalled by the degrading supineness and subservience of the North. When the people of the Free States can be made to love Liberty only half as well as the South loves Slavery, they will dissolve their criminal alliance with men-stealers and set up a government for themselves.

Free Trade and Slavery.—A correspondent of the N. Y. Tribune pertinently asks why, if the area of Slavery is to be extended, the country should not have free trade in negroes, instead of being compelled to purchase of Maryland and Virginia. If the trade is right anywhere, it is right in Africa and on the ocean; and if restrictions upon trade are wrong, they should not be applied to any species of rightful commerce; why then should Maryland and Virginia have a monopoly of the slave-market? We should like to see a free-trade slaveholder or pro-slavery man try the experiment of answering this question.